The Bombay Guardian.

VOL. XV.—New Series. SATURDAY, DECEMBER 11, 1869. [No. 40

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The idea of a great Durbar at Agra, in honor of the Duke of Edinburgh, was abandoned because of the distress prevailing in the country, and the unseemliness of lavishing money upon a mere ceremony when multitudes were starving in the region round about. But if the money was to be spent, it might perhaps have been as well spent at Agra as elsewhere, and the sufferers might have got some of the crumbs from the rich men's table. But the grand reception is to take place at Calcutta, and all India, in the persons of the Governors of the different Presidencies, Princes of the Native States, and the notabilities and dignitaries of the country generally, is flocking to that remote capital. First and last, it is evident that there will be a large outlay. The home papers announced that the Duke of Edinburgh was to expend £10,000 of the State's money in presents to those who need it least; India at all events will expend a much larger sum in fêtes and illuminations and dinners. But why complain? We are yet a good way off from the evangelical time when the poor, the maimed, *the lame, and the blind, shall be* invited to the entertainments of the rich. There is nothing exceptional in this reception of Her Majesty's second son.

—At the opening of the Suez Canal there was a remarkable 'religious ceremony' at Port Said in the presence of the royal and imperial guests. The Moolvies offered prayers in Arabic; the Romanists celebrated their Latin Mass; the Greeks followed with their Mass; the Coptics, Armenians, Maronites had their services; we do no not find mention made of any Protestant service. The correspondent of the *Times of India* says:

"One could not help admiring the progress of civilization, which thus brought together, on an equal footing, before such a brilliant audience, the chiefs of so many rival sects; and it speaks highly for the liberality of the Khedive that he should so arrange matters, in a land which has always been one of the strongholds of Islam."

—Out of the 52 vessels constituting the flotilla that attempted to traverse the Suez Canal, 12 grounded. We infer that some time must yet elapse before it will be safely available for other than steamers of a comparatively light draught.

—We would call the attention of our readers to the very admirable address to Pius Ninth, which will be found among our Selections. It very concisely and happily sets forth the real points of difference between Romanists and Protestants, and is well fitted to show the falsity of representations often made by the former of the views of the latter. It would be useful in pamphlet form. If the Pope would only allow an Italian translation to be circulated in Rome!

A correspondent at Aurungabad informs us that the Bishop of Madras lately visited that station and held confirmations both in the English and Native churches. At the former there were four candidates; at the latter thirty-four, presented by the missionary of the station, Rev. Jas. Wilson, C. M. S. The Native Christian candidates were examined by Bishop Gell, the missionary acting as interpreter, through whom also he gave them 'a most apostolic address.'

There was also an examination and distribution of prizes in the Mission schools. Of the head master of the Anglo-Vernacular school, Mr. A. V. David, and of the other masters, a very favorable report is given. The Marathi school at the station has been closed, in consequence of the conversion of the teacher. Many ladies and gentlemen of the station were present at the examination. Our correspondent adds: "We were favored on this occasion by a visit from the Secretary of the C. M. S., the Rev. J. S. S. Robertson, who took a lively interest in all the proceedings."

We have been requested to insert the following:

"The Bombay Baptist Mission, which was begun in March 1867, numbers collectively more than 200 attendants, of whom about 50 are members.

"For carrying on the work with increased success a chapel and a school-room are urgently needed. Application has been made to Government for a building site, which will, it is hoped, be kindly granted. Strenuous efforts are being put forth to raise the needful funds, and help from any one will be most thankfully received."

This Mission is under the care of the Rev. E. Edwards, who came here unconnected with any Society, and looking to the Lord for the means of carrying on his work. He has been sustained, and we rejoice to learn that his ministry is appreciated by many.

The Bombay Guardian.

SATURDAY, DECEMBER 11, 1869.

JOHN MILNE ON INDIA.

The Rev. John Milne was minister of the Free Church of Scotland in Calcutta from 1853 to 1857. He had been previously for thirteen years a most acceptable and successful minister at home, having been associated with M'Cheyne and William Burns in the Revivals of 1840-42. Passing from a sphere where both he and his message were greatly welcomed and loved, he was rather painfully impressed by the very different condition of things in India. Though specially laboring in English and for his own country people, he took a deep interest in the people of this country and in missionary operations. His Life by Horatius Bonar contains extracts from letters written at Calcutta; we give one or two of these:

"What is to be done for India? Mediocrity, dull routine, cold formality among Christians, and a powerless apathetic Native Christianity make me almost despair. Alas! *our* young men seem to be among the best, and yet how little can we expect from them in the way of evangelizing the land! Only faith, fervour, burning love to souls, and large, generous, self-denying enterprise can do anything for such a land; and where are they to be found?" "My heart is sad yet not dismayed; but rather indignant and jealous. Where is the Esther who will go in and touch the golden sceptre? I cannot help thinking that if there were one real revival, it might lift the standard up and give a new aim and impulse. Let us keep this in view; for unless the Lord plead his own cause, I cannot see what is to be the end. Poor India! What is to become of it? There is no zeal, no enterprise; but everywhere death, lukewarmness, and worldiness."—Again: "Sometimes I fear that the curse of God lies on this poor land. There seem to be so few generous, large-hearted souls to care for it. I suppose the Lord is shutting us up to himself. I suppose I shall end by looking for the coming of the Lord himself to end the Church's long selfish sleep."

At another time he writes: "I have just been thinking how contemptible such a life as Christ's would seem to the great mass of the higher class of people here! He went about without any ecclesiastical rank, or any Government appointment. His friends were the poor, and he ministered to the poor almost wholly. If He could appear now as then, I suppose He would be esteemed as some fanatic preacher."

It is very evident that Mr. Milne had one ideal of what a Christian should be, and those around him had a very different one. And he was not a mere morbid fault-finder, seeing the dark side of things and contenting himself with launching his complaints against it. He was a remarkably energetic and devoted man, never for a moment abandoned by his sense of obligation to do all the good he could, instant, in season and out of season, to speak to men of their relations to God and to eternity. He had heard and read a great deal about India and thought he knew some thing about it; but when he came here and saw things as they are, he found that his previous impressions were grievously defective. If a man will come here and adapt himself to the views and ways of the society in which he has a place, be contented with what contents them, look upon the sea of evil around as a present, inevitable necessity, rejoice in the tokens of civilization and of mental and material progress that are visible, expect little and hope much, and, in a word, let things be made pleasant for him as far as possible, well, he will just be doing what most of us are. But if he comes with a mind saturated with the teachings of the Gospel, knowing only the broad way of death and the narrow way of life, looking upon men

from a spiritual point of view, believing that idolatry is the abomination that God declares it to be, and that without faith it is impossible to please God, without holiness no man can see the Lord, he must be deeply and painfully impressed by the spectacle that India presents. Here are 150 millions needing the Gospel; a quarter of a million, it may be, possessing the Gospel and professing to hold to it; out of this last number how very, very few really solicitous to make it known to others. In times of revival, all things undergo a mighty change in the estimation of those who are affected by it; men, their characters, their condition, their danger, start into a new light; the nature and importance of salvation are seen as never before; the character of God and the service that he demands are seen as it were for the first time; the Gospel is as it were transfigured; one thing is seen to be needful, the favor of God for ourselves and for others. This lively appreciation of Gospel truths is not excessive; it is the unrevived state of Christians that is defective and abnormal. Mr Milne seems to have viewed things from this higher and truer point of view. 'A powerless, apathetic Native Christianity makes me almost despair' he says. He looked for 'faith, fervour, burning love to souls, and large, generous self-denying enterprize' and found them not. Too many missionaries have found occasion to express similar disappointment. Many have found their greatest trials in connection with the Native church. But do they find what they desire in the European community? There is good reason to believe that the piety of the Native church will bear a certain relation to the piety of European Christians in India. From all that comes to our knowledge of late, we are constrained to believe that the influences of the Spirit are very little enjoyed among us.

The Spirit of God is poured out when Christians feel their absolute need of his influences. So long as they are contented with anything less, so long shall they be without them. And there is a great tendency in these days to be content with less. If men give a hearing to the missionary; if there are occasional enquirers, occasional baptisms; if the church-members make progress in the acquisition of knowledge, if they get on in the world; if books and tracts and Bibles are distributed; if schools are multiplied and Western arts and sciences are being taught; if all these indications of life are about us, there is a readiness to accept it thankfully and be content. But some serious questions may still be asked. After thirty or more years of the Gospel, does the number of sincere enquirers actually increase? is there a marked increase in the total number of church-members from year to year, or any increase at all? is the tone of piety of a higher stamp? are there many in the church who have gained nothing pecuniarily by becoming Christians, and who show a readiness to work for Christ when they gain nothing by it? There are some about whose piety we do not doubt; is the number of such increasing?

The public, the Christian public, wish us to speak hopefully and encouragingly, and assure them that God is working mightily, by visible and invisible agencies, and that in due time, not many days hence, the strongholds of heathenism shall topple to their base. But the language of God is, Not by might nor by power, but by my Spirit. The saddest feature in the picture of the times is that Christians realize so little the need of the Spirit of Pentecost. Ye shall seek me and find me when ye shall search for me with all your heart, says God.

MR. MAURICE.

THE *Pall Mall Gazette* in noticing the farewell sermon of Mr. Maurice to his congregation in Vere Street, takes occasion to enquire as to the secret of the extraordinary influence exerted by this preacher. He has revolutionized our Christianity, if we may believe our contemporary. The Broad Churchism of thirty years ago was a very innocent thing; the Broad Churchmen of that day did not think of denying "the natural sinfulness of man, or the inspiration of the Bible, or the Atonement, or the Resurrection:"

"It is to Mr. Maurice, and to him alone, so far as we can attribute to any one the origin of ideas which are in fact in the air, that the beginning of this liberal creed is to be ascribed. Stripped of the theologic phraseology in which he uniformly couched his doctrines, they were simply the emphatic assertion of the divine character of man as man, and of the foundation of the Christian Church in the recognition of this essential fact. In his own theological terms, man as such is a child of God, and baptism, or whatever be the means of admission into the Church, is simply the acknowledgement of his sonship. The Church is the body, the collective union of mankind; it is, in fact, the commonwealth of the world, so far as that commonwealth may be discerned in the spiritual ideas, the religious, the poetic inspirations; the instinct of order and good government, which draw men and nations together; and the Christian Church is simply the ideal of that general union of humanity which the future is to bring forth, a body in itself maimed and imperfect till it be co-extensive with mankind. The type of this union, on purely human grounds, was found in a Christ rather of the Fourth Gospel than of the Synoptics."

We are glad to see Mr. Maurice's views thus boldly and baldly stated. But let us hear further:

"It was because Christ was thus the representative of man that he was also the representative of God. It is this purely human conception of the Divine Being that has become, as regards the current theology, the destructive force of Mr. Maurice's creed. The most fundamental beliefs of the older Christianity—the Fall and its results, the vicarious sacrifice of Christ, the eternal punishment of sinners—fell at once before the emphatic assertion that no one could really believe in a Divine father who acted in a way which his very children would abstain from as unjust. Even their opponents have failed to see the real importance of these views—that they cover the whole field of theology, that they are in as direct antagonism to the "original sin" of the Evangelical as to the 'baptismal regeneration' of the High Churchman, and that the edifice of Christian speculation which had been slowly built up in eighteen hundred years must, if these assertions were true, be utter moonshine."

The *Pall Mall Gazette* does not exaggerate the importance of these views. They are indeed, when definitely stated, in manifest conflict with what we have all along believed to be the doctrines of the Gospel. One reason why men have been slow to understand the true import of Mr. Maurice's teaching, is because, as the Reviewer admits, that gentleman has a wonderful art of working up and utilizing for his own system the language that is commonly employed by teachers of very different doctrines. Let us hear again the Reviewer:

"Mr. Spurgeon is positive enough, but as yet he tells only on the butterman. Why Mr. Maurice has told on such men as Sterling and Tennyson is simply because he has thrown into theological shape and embodied in earnest words the simple creed which, in the wreck of patristic and mediæval theologies, most men of sense are quietly agreed to accept. A belief in a divine order, or in other words in a universe of law, in the progress and development of man as a part of that system of law, in those modes of human thinking and action which are summed up in the phrase 'the moral life' as the necessary conditions of such a development; a belief that in such a natural progress man will find ample scope for his energies and aims, and that it is wiser and healthier to concentrate those aims and energies on what can be known and done rather than to fritter and dissipate them on guesses and speculations—this is in effect the religion of modern society, and this is in effect the faith that Mr. Maurice has preached. It was easy to translate the old theologic phraseology into modern speech, and to get a new faith in the world's order and the development of mankind out of the very queerest references to Adam and Eve and the seven seals of the Apocalypse. But while in this direct way his teaching has blended with the convictions of men who have thrown aside theology, his adherence to the older theologic language has given him power over men who would have shuddered at 'humanitarianism.' To the bulk of ordinary religious people, who were getting a little discontended with the common presentment of religion, it was a relief to have the new ideas brought in old bottles, and brought, too, by one who believed them to be as old as the bottles themselves."

Mr. Maurice then believes and teaches the divine character of man; man as such is the child of God; baptism instead of being the sign of a new birth is just the acknowledgment of the fact that man is the child of God and needs no new birth; there is no wrath, no righteous revelation of the judgment of God, from which man needs to be delivered; all he needs is to be delivered from his ignorance of God's love, and of his own divine nature; and this is the work which Christ had to do and is doing. Belief in the fall and its results is discarded. Man has not *fallen*; he stands where God put him. If he has not fallen he does not need to be recovered; no vicarious sacrifice of the Just for the unjust is needed. There is no eternal punishment for the sons of God, or, to use the common phrase, for sinners, and of course there can be no occasion for the immaculate Son of God to suffer in our stead. It is—we are told—the purely human conception of the Divine Being that has become, as regards the current theology, the destructive force of Mr. Maurice's creed. He allows you to call the Bible a revelation; but then he claims that there is in himself a higher revelation of the character of God, by means of which he can test and rectify the teachings of Scripture. Christ says: Fear not them that kill the body and after that have nothing more that they can do; but I say unto you, Fear him who hath power to cast both soul and body into hell. And Christ declares that He himself in the day of judgment will say, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. But Mr. Maurice finds in himself a kindness that would never permit him to relegate a fellow-sinner to that misery, and this inward revelation enables him to assure men that there is not the slightest danger of their encountering that wrath divine. If he had merely denied the doctrine, he would have been a Universalist; *if* he had just plainly denied the Fall and the vicarious sacrifice, he would have been a Socinian; if he had simply preferred his own intuitions to the teachings of the Bible, he would have been a Rationalist. There is nothing new in any of these skepticisms. The new thing is that Mr. Maurice should have undertaken to work up into his system the language

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

of the Bible and cloak his doctrines with the theological expressions that belong to the truth he denies.

It is the Gospel of John that has been selected, as a convenient basis for this system. What would the beloved disciple say to the engrafting of such a system on his words? We are of God, he says, and the whole world lieth in wickedness. Except a man be born again, he cannot see the kingdom of God. Men love darkness rather than light. What awful words are these against humanity! Is not man divine? is he not the son of God? how then can he have a nature so corrupt as to prefer darkness to light?—To the Jews Christ says, Ye are of your Father the devil. That which is born of the flesh is flesh. He that believeth not, the wrath of God abideth on him. We look through the Gospel of John and the Epistles of John, to find a good place for Mr. Maurice to rear his strange pagoda of Christianity, and every chapter exclaims, It is not in me.

Would the Jews have crucified Christ if he had come to them with Mr. Maurice's smooth words? We trow not. There is a vast difference between the exclamation of Christ, 'Ye generation of vipers, how can ye escape the damnation of hell?' and the bland words that ask men to believe themselves divine and in no need of a change of heart or a propitiatory sacrifice.

WORDS OF EXHORTATION.

The following are the parting words of an officer removing from an interior station, addressed to those who had been accustomed to meet with him for prayer and the reading of God's word. We have much pleasure in printing them, hoping that Christian men in similar circumstances may be stirred up by *them to work for Christ.* Wherever there is a Christian there is work that Christ may reasonably expect to be done, and it will not do to say, 'If there were an ordained minister, or some one with greater gifts than I have, this work might be done.' Every Christian is in a most important sense a medium of communication between Christ and the world; 'let him that heareth say, Come.'

"Do not, my dear friends, let the blessed privilege we have so long enjoyed together of meeting for prayer and reading God's holy word one evening of the week drop, even should it so happen that there should be no officer present to lead it. One amongst you can always read a chapter and you can sing and pray together, even if you prefer to use a form of prayer. How easy we find it to devote evening after evening to our own selfish amusements; then think how cold and indifferent our hearts must be to find any difficulty in giving up only one to God's service. We have all great need to pray against 'the fear of man which bringeth a snare.' Do not be ashamed to speak out in God's cause—or to read and pray before men—remember that He can 'perfect praise' out of the mouths of babes and sucklings'; and He is often pleased to bless a despised, weak instrument to the salvation of men's precious souls, whilst the preaching of learned and eloquent men may produce no such effect, because their very gifts have made them proud, and God's blessing is in consequence withheld.

"It is still the same now as it was in days of old; God is pleased to 'choose the base things of this world, and things which are despised, and things which are not, to bring to naught things that are; that no flesh should glory in his presence.'

"In saying this for your encouragement do not think I am condemning learning—it is a very good thing in its place, and a gift of God—but turned to a bad end by the possessor when it makes him proud. 'For who maketh thee to differ from another? or what hast thou that thou didst not receive? and if thou didst receive it, why dost thou glory as if thou hadst not received it?' That is the light in which we are to look upon our gifts and be humble, and then we may hope that they will be sanctified and made fit for the Master's use. But what I wanted to say was, because you may not possess any of these gifts, do not let that hinder you from humbly endeavouring to serve the Lord. You can all speak a word or two to others for Christ when you have an opportunity. You can tell them what great things He has done for your souls, and praise His holy name before men. In the strength He will assuredly give you if you ask it, you can 'visit the fatherless and widows in their affliction, and keep yourselves unspotted from the world.' You can through His grace resist temptations, return good for evil, humbly bear the taunts and reproaches of men, and bring forth the fruit of the Spirit—'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.' For 'they that are Christ's have crucified the flesh with the affections and lusts.'

"I think one of the most soul-destroying temptations of the present day is conformity to the world—a fear of offending our fellow-men—whereas one of the great duties of a follower of Jesus is to confess Him before men by protesting against every kind of evil, especially that which the Prince of the world has not sanctioned by the fashion and customs of his dark kingdom. We must utterly refuse to conform to such sinful usages, however great the offence given may be. For instance, the world with its sophistry and false arguments, often justifies a departure from the strict truth. Christ never does; on the contrary it is better to suffer death even, than wilfully to commit any kind of sin. It is His cross and we must ever be ready to take it up—humbly and in His strength—else why such words as these? 'Be not afraid of them that kill the body, and after that have no more that they can do,' 'but fear Him which after He hath killed hath power to cast into hell; yea I say unto you fear Him.' 'If thy right eye offend thee,' &c. It has been well said by an old writer, that a liar is a coward before men, but brave against God. No consideration for ourselves, or others; if custom, comfort, convenience or safety should ever lead us to do anything which we may fear even partakes of the nature of sin, or leads others into it. This conformity to the world and fear of offending men, is directly opposed to all Christ's life and teaching; it is a denial of our Saviour before men, and an attempt to serve God and mammon, the utter impossibility of which has been so plainly pointed out to us by our blessed Lord. It is being neither cold nor hot, and in the 16th verse of the 3rd Ch. of Rev. we see Christ's abhorrence of such conduct. In the xv of John He plainly tells us that if we are really His chosen people, we must be as He himself was, hated by the world. Satan, the world's prince, hates Christ's followers, and he puts it into the hearts of his servants to do the same.

"If we are Christ's we cannot remain quiet and do nothing, we must in earnest persevering prayer, say, 'Lord what wouldst thou have me to do,' and he would certainly sooner or later give us the blessed privilege of working in His great vineyard. Remember the end of the unprofitable servant, of the barren fig-tree, of the branches of the vine that bore no fruit, and of those who content themselves with merely saying—'Lord, Lord.' Such repeated lessons on one subject shew how great the danger is of our deceitful hearts being contented with a mere cold profession of Christianity. And does not our experience teach us the same?

"Any amongst you who feel a difficulty in speaking to men can commence by teaching children, and He will lead you on. Not that teaching these little ones so loved of our Lord, is a small thing; far from it, it is a great and glorious work, and often yields more fruit than the teaching of adults does. You may never see of the fruit of your labour in this life, but what is far better it will be declared to you by Christ Himself on the great day in these gracious words: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' No work is small in His glorious service, the kind word, the drop of cold water will not be forgotten. We know that these things have nothing to say to our salvation which is a free gift for Jesus Christ's sake to every believing penitent sinner. But if we profess to be Christ's let us not rest in bare profession, but let us go to Him in earnest, persevering prayer to be shewn what work we can do for so good, so loving, so forbearing a Master, and how we can do or suffer His will. He will not only shew us it, but also enable us to do it. If we lean upon and keep our eyes fixed upon Him all things become easy to us, for they are made so by His abundant blessing, we are made to find His 'yoke easy' and His 'burden light.' He fills our hearts with that peace and joy of which the poor dark world knows nothing. It is not we that do anything but Jesus Himself in us. He may call upon us to suffer patiently on a bed of sickness, in bearing with the infirmities of others, or in other ways, but these are glorious ways of serving Him, and He supplies the strength to do so. My dear brothers and sisters remember my parting words to you, are, be not content with a barren belief in Christ, a head knowledge; 'the devils also believe and tremble.' But give the Lord of the vineyard no rest night or day until he gives you that 'faith which worketh by love.' Until He gives you Himself, His Holy Spirit. It is with the *heart* we must believe unto salvation. 'If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him.' So you see there is no unwillingness on His part, if you are content to have Him for your Master, and to have no other will than His."

THE AMENS OF CHRIST.—LVII.

Verily, verily, *I say unto you that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.* (John xvi. 20).

The hour was now at hand when Jesus was about to enter into that great agony which had been distinctly before him ever since he had entered upon his ministry, and to which he had made from time to time ominous reference; the hour of the power of darkness; the baptism of anguish wherewith he was to be baptized; the tribulation through which he was to pass to the crowning tribulation and humiliation of the cross; the great and terrible eclipse which his glory was to undergo; the obscuration of the Sun of Righteousness; the spoliation of the King of glory. The hopes and machinations of his enemies among the Scribes and Pharisees, the Herodians and Sadducees, the lawyers and elders, the priests and princes, were to be crowned with a victory that they had scarcely dared, in their most sanguine moments, to anticipate. They were actually to get the upper hand of Jesus of Nazareth; not by force but by surrender; he with all his divine powers was to pass into their absolute power, and all his influence over the people was to be crumpled up like a piece of worthless paper, so that men should stand still and see them accomplish all they wished without a thought of interposition. The accumulated treasures of their malevolence, baffled and thwarted during all these years by the irresistible ascendency of his character, his words and his works, were to be poured fully out on his unprotected head. He was to be a defenceless lamb in their hands, a speechless, passive lamb. They were to be allowed to show him to men as a deceiver, an impostor, a blasphemer, a felon; to mock him, spit upon him, smite him, scourge him, strip him and crucify him in the company of notorious malefactors. The prince of the power of the air was to obtain his desire, and have entire control (more complete even than his control over the ancient servant of God, righteous Job) over the Son of God who had presumed to lift up a banner against the empire of the god of this world. All this anguish and agony and wrath and humiliation and darkness and laceration and defeat and extinction, all this complicated horror was before Jesus, and yet he occupies himself in this parting scene with his disciples,

with the suffering which they were to experience! Herein is love. Having loved his own in the world, he loved them unto the end; up to the very moment when he passes into the hand of his enemies, he concerns himself solely about his disciples. Look through all the loving words of these divine chapters, and see how he occupies himself solely with them and their needs and their difficulties. When he thinks of his own tremendous overthrow, his solicitude is for the way in which they will be affected by it. Ye shall weep and lament, ye shall be sorrowful; this is the picture which fixes his gaze, and this is the catastrophe under which he wishes to sustain them so far as may be. There is indeed a brighter picture beyond, and he wishes much that they could have faith to look to it in the hour of their dismay and grief. If they could only carry with them to the scene of their great defeat and their enemies' triumph, the assurance that the defeat was only temporary, only apparent, and that in fact it was simply a means of purchasing such a world-wide and glorious victory as eye had not seen or heart conceived, then indeed they would have been mightily sustained under the burden of sorrow. But the present has a power which the future cannot touch. The mother knows, when the pangs of parturition come upon her, that a child is to be born into the world; but the joy of that future belongs to the future, the pangs of the present have the mastery; the sufferer may be so mastered by the suffering that no anticipation of joy can for the time find any place. Thus would it be with the disciples when they should see their divine Master pass along his Via Dolorosa to Golgotha, the place of skulls. What could their poor faith do in the hour when Jesus, with a great cry, should give up the ghost and leave them but his dead crucified body? One fact would take possession of all the faculties of their souls, and darken the face of universal things; the fact that Jesus in whom they had so implicitly trusted was dead and gone. They had followed him confidently, believing that he would guide to the ivory palaces of Messianic glory, and just when their feet should be on the threshold of the heaven-descended mansion of the King of saints, the ground caves in and they sink into a horrible pit, and see their jeering enemies gazing at them from the brink. With them indeed, in that horrible pit, are many precious words of the Saviour, assuring them that the hour of darkness, the night of misery shall pass, and something better than all their hopes dawn upon them. But unbelief has the field to itself: and those very words that should be precious are simply agonizing by the awful contrast which present realities offer.

But Christ's 'verily' of the suffering and of the night, is not more invincible than his 'verily' of the joy and of the dawn. If their sorrow forbids them to remember the promises, their joy shall forbid them to remember the sorrow. It shall be joy that no man can take from them. Men have taken their Christ from them, and they seem to have lost him utterly; but their Christ shall arise again, and no man shall evermore have power to come in between them and him; he shall be theirs forever and joy shall be theirs forever. Delivered from that horrible pit, what trial shall their faith need fear henceforward? They are prepared to face the Neros of the world and all the power of the adversary.

What is Truth?

The mind of Christ was much occupied with thoughts of that ministry upon which he was at last about to enter. How shall these glorious powers be so manifested as to produce their effect most thoroughly and directly? I know what is in man; what the mind of the Jewish people now is; and what sort of works are most likely to carry conviction to them and compel their obedience. Let there be the fullest publicity; all the people gathered together, even from the most distant lands, to celebrate the annual feast, even Pentecost, gathered together in the house of my Father, the temple, the place of his wonted manifestation; behold them here in myriads; the whole nation can now be addressed at once, and the advent of the Messiah made evident to their senses, and the tidings shall straightway be diffused in all the world; is not this a scene made prominent in the prophecies? A method that has the divine sanction? From this lofty pinnacle of the temple whence nothing merely mortal could fall without instant destruction, say that I cast myself; the wings of cherubim shall bear me up; the sign shall be from heaven unequivocally and every mouth shall be stopped. The humblest believer has the assurances that angels shall watch his footsteps to keep him from stumbling. Why should I not in some such way as this at once take captive the minds of all the people, and then proceed to stamp them with the truth of God. The humblest believer shall be divinely guarded: yes, but only so long as he walks in the path of God; he may not tempt God by going into any side path and there expecting his aid. The Son of God is not the one to mix his own ideas with the ideas of God and then expect the attestation of God. God himself must lead to the pinnacle before that can be chosen as the place of manifestation.

But does not God admit the principle of adaptation? In the account of his dealing with the Israelites, in the Mosaic institutions, is there no such thing as accommodation? Because of the hardness of their hearts, was there not a modification of the divine will, an acquiescence for the moment with certain evils to be afterwards effectually dealt with? And how shall not the wisdom of God resident without measure in his Son, take good account of the state of men's mind and of the avenues by which they are to be approached, neglecting those that are most choked by prejudice until the citadel shall have been taken and meanwhile pursuing those that are most practicable? The minds of the Jews are filled with eager anticipations of a Messiah that shall inspire them with instant confidence by glorious manifestations of his power, cause them to rally with perfect unanimity around his standard, lead them to an easy and thorough victory over all his enemies and send the lustre of his name and theirs throughout the whole world. Why not adapt oneself to these ideas which they have got from the letter of the prophecies, and so reveal the Messianic power as to confound their idolatrous and persecuting enemies, and compel these to return to their Cæsar. Then will the entire nation of God's people wait for his new law as it shall fall from the lips of the victorious Prince; and then shall his ambassadors, well fitted for their work, go forth mighty in word and deed to subdue without bloodshed, by the two edged sword of the word, all nations, tribes and tongues under the Messianic sceptre. On the other hand, say that the Son of Man, meek and lowly and long-suffering, taking no account of the Jewish state of mind or of their aspirations after national independence, and flying directly in the face of all their prejudices and desires, should choose his disciples among Galilean fishermen, reveal his power only in works of mercy shown to the wretched and diseased, preach his Gospel of spiritual life to multitudes spiritually dead, —how terribly shall the day of earth's complete deliverance be postponed. One can see thousands of years of a wretched struggle for bare existence on the part of God's people, in the midst of a gainsaying, contemptuous and wrathful world; thousands of years in which the disciples of the Messiah shall be filling up that which is behind of his afflictions; in which the number of the saved shall be but a very very small minority of each succeeding generation; when faith shall have more and more to struggle with and less and less strength for the conflict, losing its hold upon the mighty evidential power which is deposited in the promises; thousands of years during which the whole creation, after the gleam of hope imparted by the incarnation of Deity, shall groan in agony waiting for the manifestation of the sons of God and for its deliverance from the bondage of corruption. The world stretches out before me with its multitudinous kingdoms and tribes, and on the horizon the sphynxes of future centuries look at me askance; the whole world, viewed in the light of its great need, its great hazard, seems to throw itself at my feet and beseech me not to trample on the passionate desire of the Jews, but to lend myself for a little to their scheme of Messianic glory, that I may afterwards the more effectually deliver the nations from the thraldom of ignorance and sin; all the interests of humanity seem to cry to me to let it not be in vain that the destinies of the human race have been committed to me, and seem to supplicate me not to abandon them to their pristine curse and their augmenting misery, by sealing up all the treasures of divine power in the casket of a Gospel that shall not be effectually opened for thousands of years. And does not the benevolence of my nature cry out with a cry as great as theirs, in favor of this demand? What anguish to have the heart full of love and to be stigmatized as an enemy and a malefactor. How agonizing to consign the few that believe on me to the bitter and relentless animosity of men; to send them forth to dwell in dungeons and to burn at the stake. O thou incomparable Love divine that hast come into the world in me, can this be the path that thou wilt pursue? On the throne of heaven thou hast been mocked and insulted by the rampant wickedness of all the many-tongued descendents of Adam; dost thou come into the world in the form of a man, that the injuries and insults of mankind may reach thee more directly and more poignantly? Even so. Man has not purchased the right to dictate to God how he shall govern or how he shall redeem. Divine love and divine wisdom are one, and none can sunder them. I am in the world not to do my own will but the will of him that sent me. That will is my only good; this in the one scale, and in the other all the seeming interests of all mankind.—I know thee, Satan, prince of this world. I am not come to be guided by thee, but to overthrow thy rule. Get thee behind me, thou hast nothing in me.

Correspondence.

To the Editor of the Bombay Guardian.

Dear Sir,—In your issue of the 22nd ult. you have answered two of your correspondents on the propriety or impropriety of a Native minister's keeping a grog-shop, &c. I have heard from reliable sources that the minister alluded to is myself, and I feel it my duty to vindicate my character through your paper and to state that I have no grog-shop, nor am I a partner in any here or elsewhere, nor have I at any time been connected with any. I beg to say that these correspondents can scarcely have been influenced by a Christian spirit; otherwise they would have given their names, and would have either written or spoken to myself on the subject. The other insinuations are equally unfounded and malicious.—Yours faithfully,

Appaji Bapuji, C. M. S.

Epitome of News.

Saturday, December 4th, 1869.

—*Bombay Gazette*: "According to the 'Englishman' there is no foundation whatever for the report that £10,000 have been set apart for H. R. H. the Duke of Edinburgh's presents in India. The abandonment of the grant durbar at Agra, it is remarked, must make a material difference in the consideration of the question of the usual interchange of presents."

"We understand that a petition is being circulated and signed in favour of Jamsetjee Sorabjee Madun, who was convicted at the Criminal Sessions of having published a letter in a Guzerathi newspaper, reflecting upon the moral conduct and character of a Parsee priest, and sentenced to nine months' imprisonment and a fine of Rs. 2,000, or in default to suffer further imprisonment for six months. A subscription is also being raised to pay the fine."

—*Hindoo Patriot*: "We are sorry to be obliged to say that the response which has been given to the appeal of the Chairman of the Justices for a loyal demonstration in honour of His Royal Highness the Duke of Edinburgh does not speak much of the European community of Calcutta. The public meeting held on Thursday last, though numerously attended by the *elite* of Bengali society, was conspicious for the absence of leading European gentlemen, official or non-official."

—*Englishman*: "All the local Governments had sent in reports of accommodation afforded on the railways of India to native women, particularly to those of the upper grades of society. It is remarkable that there is considerable difference in the expressed wants and wishes of natives regarding railway accommodation in the different presidencies of India. Sir William Muir is of opinion that something more is required than the provison of first-class accommodation, if we are to make railway travelling available to the masses."

—The *Siam Weekly Advertiser* gives an account of the promotion of a Siamese noble to the rank of a prince of the kingdom. All the princes in Bangkok assisted at the ceremony of the investiture for the new prince, who is hereafter to be known as Pra-ong-chow-nara-kan. The regent was the first to pour the holy water on the head of the prince, who was also honoured by the first, or supreme king of Siam, with the decoration of the order of the white elephant. The illumination at night was splendid. The recipient of these honours is a sculptor of some celebrity in Siam, who has made several statues of the Boodh, which have been placed at the royal pagodas in that city.

—*Madras Times*: "They built like giants and finished like goldsmiths. Such is the verdict which Lord Napier endorses regarding the modern architects of the Pathan race, who have covered Hindoostan with the memorials of their genius. We only wish that circumstances had permitted His Excellency to illustrate his remarks with appropriate drawings, a method employed with so much skill by Mr. Ruskin in his lectures on a similar subject delivered in Edinburgh. The elevation of a people's art is an object of the first importance to all those whose knowledge and taste *give them the capacity to guide* public opinion. All agree that in England as well as India we have fallen on degenerate days. At home a revival of architecture has indeed commenced in the most unlikely quarter, judged of *a priori*, namely, in the ornamentation of Manchester warehouses. Nothing can be more characteristic of the independent democratic spirit of an age, than this effort to improve the higher branches of art by raising the standard of its lower and commercial developments. It is an exact inversion of what prevailed in former days, when the palace was made 'a thing of beauty and a joy for ever,' and the cottage was utterly neglected."

MONDAY,—DECEMBER 6.

—*Overland Mail*, Nov. 12: The Queen's visit to the City passed off joyously.—Blackfriars Bridge and the Holborn Viaduct have been duly dedicated to the public. The columns of the latter unhappily exhibit defects.—The usual Ministerial speeches were given at the Mansion House banquet on Lord Mayor's Day.—Victor Emmanuel has been dangerously ill for some days. There has been great anxiety in Italy.—Marshal Prim abandons the candidature of a Prince under age for the Crown of Spain. The union of Spain and Portugal is again talked of.—Paris is absorbed with the contest for the representation. Warm support is given to the non-juring candidates.—France is to have a twenty-five franc piece, corresponding to the English sovereign.—A list of ten new peers is published.—Considerable reductions in the Indian army are contemplated.—The Dean and Chapter of Exeter have accepted the nomination of Dr. Temple to the See of Exeter.—The resignation of the Bishop of St. Asaph is expected.—A terribly destructive fire at Whitstable is reported.—A New York telegram announces the preparation of a new Reciprocity Treaty with Canada.—No less than two hundred lives were lost in the burning of the *Stonewall* on the Mississippi.—There have been several more outrages in Ireland.—The directors of the European Assurance Society have reported on the solvent state of the society.—A baronetcy has been conferred on the late Lord Mayor.

The marriage of two daughters of the Duke of Abercorn with the Marquis of Lansdowne and the Marquis of Blandford took place this week. The Prince and Princess of Wales and other members of the Royal family were present.

It is generally understood that the Bishop of St. Asaph, acting under advice, has sent in his resignation to Mr. Gladstone. The right rev. prelate is in his eightieth year, and has for some time past been incapacitated for business.

—It is stated that, by the terms of the will of the late Marquis of Westminster, Lord Richard Grosvenor, his lordship's second and only son beside Earl Grosvenor, will only receive 2,000*l.* a year.

—The Duchess of Genoa has written to the *Opinione*, stating that she is strongly opposed to the acceptance by her son of the Crown of Spain.

—The Duke of Devonshire has made a very liberal offer to the people of Buxton. If the people of that town will form a public company to carry out a number of required improvements, with a capital of 10,000*l.*, he will take half the shares, and give, in addition, eight or nine acres of land, at a nominal rent of 5*s.* per annum. A committee has been appointed to canvass the town and take other steps. It was stated at a meeting held on November 5, that the land offered by the duke was worth 9,000*l.*; this, with the 5,000*l.* of capital he offers to provide, making his Grace's contribution to the scheme 14,000*l.*

—The new bridge at Blackfriars and the Holborn Valley Viaduct were opened by Her Majesty on Saturday, November 6. The ceremony itself was simple, but that which might be thought wanting in pomp was amply compensated for by the enthusiasm and general rejoicing of the people. 'Queen's weather' favoured the occasion; and after the drizzling showers and sullen gloom of the preceding day, this was the more acceptable, because unexpected.

—Eighteen years have passed away since the citizens of London last welcomed Her Majesty within the civic bounds; but the loyal greeting she has just experienced must have convinced her that distant as have been her visits, the fealty of her subjects is undiminished, and she still reigns in the hearts and affections of her people.

—A new class of murders has just been commenced at Cork. At midnight on Sunday four men were on the quay, and were observed from a vessel to be engaged in an angry discussion. One of the men suddenly drew a revolver and shot one of the others in the forehead. He fell on his face upon which his assailant stooped and made sure of him by firing another bullet into the back of the head. The deceased was John Callaghan, a known Fenian, and it is supposed he was murdered by his brethren for treachery. The murderers, who were well dressed have not been discovered. The Fenians express no abhorrence at the crime, but many were heard to say Callaghan deserved death. At the inquest his relatives seemed disinclined to give any information.

—The destitution prevalent among the factory operatives in Blackburn, Darwen, Clayton-le-Moors, and the surrounding districts, is daily intensifying. In Blackburn, in consequence of the vast amount of pauperism, the officials of the Board of Guardians have had to obtain extra help. There is, however, a belief entertained in Blackburn by many, that the climax has been reached, in consequence of a better demand made for cloth. One very cheering sign is that more mills are to be seen lighted up at night than was the case a short time ago. The stoppage of Messrs. Bownes and Huck's mill has thrown a considerable number of hands out of work, and added somewhat to the gloom and despondency of the district. In Darwen, the condition of things is, if anything, better than it was a few weeks ago. The same may be said of Accrington. In Clayton-le-Moors, however, there is a very depressed condition still, and out of eight mills only four are going.

—*Daily News*: "Reflecting on the munificent disposition of the late Mr. Peabody, as manifested in his unparalleled gifts, we asked on Thursday—'Who knows whether George Peabody's last words of goodwill to our people has even yet been spoken?' The answer has not been long delayed. We now learn on good authority that Mr. Peabody has directed Sir Curtis Lampson and Mr. Charles Reed, his executors, to pay over to the trustees of the Peabody Donation Fund, for the erection of dwellings for the poor of London, the sum of £150,000, thereby making the whole amount given by him for this purpose £500,000. A great responsiblity rests on those who have undertaken that these vast sums shall be put to the best use; but in any case the working population of London will revere the name of the man who wished them well, and gave half a million of money, the bulk of it in his own lifetime, to make life's burdens sit easier on them."

—The Bishop of Oxford, in his farewell charge to his clergy, whom he leaves for the new diocese of Winchester 'with conflicting feelings almost too deep for the utterance,' made a special attack on the practice growing up amongst the High Church of transforming the Eucharist from 'a communion of the faithful into a function' of the celebrating priest.

—The *Spectator*: "Dr. Temple was elected to the Bishopric of Exeter on Thursday by the Dean and Chapter of Exeter, and obtained a majority of 13 to 6. Dean Boyd, Chancellor Harrington, Archdeacon Phillpotts (eldest son of the late bishop), also the Archdeacons of Barnstaple and Totnes, Canon Cook, and Prebendary Mackerness, were amongst those who voted for Dr. Temple. A Colonial Bishop (Bishop Trower), the Archdeacon of Exeter and Canon Lee voted against him. Four members of the Chapter were absent."

"A stronger compliment then even Mr. Gladstone's is to be paid to America through Mr. Peabody. A funeral service has been performed over his remains in Westminster Abbey, thus conceding to him the honours of burial in the British Pantheon; but the body is to be carried to America in a man-of-war commissioned for that express service while the journals publish a paragraph, evidently from Windsor, and written by Royal order, describing the Queen's regret at his death, and the gracious attention as to a personal friend which Her Majesty had paid him in life. The act is wise and graceful, and Mr. Peabody deserved his honours; but one cannot help thinking—suppose he had earned a shilling and given away sixpence, as many a hungry labourer does?"

—The special correspondent of the *Times of India* writing from Suez, November, 20th, says: —"The Suez Canal is an accomplished success. In saying this I must guard against the supposition that I intend to vouch for the pecuniary prospects of the undertaking. If I were a shareholder in the concern, my anticipations of ever seeing a dividend on my investment would be very meagre. In fact it is now almost openly acknowledged, that a very large amount of additional capital will be required to complete the Canal. Vessels of large size have sailed right through from the Mediterranean to the Red Sea, the draught of the largest vessel, a Russian frigate, being nineteen feet. Before evening the rest of those coming will have arrived. Not a serious mishap of any kind has marred the success of this inaugural ceremony: whatever may be the future fortunes of the Canal, pecuniary, commercial, political, or otherwise, the work is done as far as engineering is concerned, and having brought a fleet by water from sea to sea, M. de Lesseps may fairly claim, that the promise of a life time has been fulfilled. Honour to whom honour is due, and England will not be slow to do justice to an enterprise, not the least of whose many obstacles lay in the fact that England was hostile to its inception. The great fleet of steamers which sailed through yesterday and the day before caused no great wash, and stirred up no large amount of sand from the bottom. The one formidable objection which can now be raised against the canal, as an engineering success, is the narrowness of the channel. I suppose that during this trial trip, in spite of all precautions that have been taken, at least twelve vessels out of some fifty odd have been aground in their passage from Port Said. They have all been got off again with more or less difficulty; but at any moment the traffic along the Canal is liable to be suspended for days, if a pilot should make the mistake of an arm's length in steering through a very narrow and, in some parts, a very tortuous passage. Still, there is no difficulty in widening the channel, except the question of cost."

—*Friend of India*: "The 300 miles of line from Mooltan to Sukkur have been entrusted to the Punjab Government; the 320 miles from Delhi and Agra to Jeypore and the Sambhar Lake, to the North-Western Administration; and the 116 miles from near Koolburga to Hyderabad will be made under the supervision of the Resident. In each case a staff of engineer officers has been appointed, on salaries ranging from Rs. 1,600 a month for a superintending engineer

of the 1st class to Rs. 200 for an assistant engineer of the 4th grade."

"Ensign H. A. Wood of the 5th Foot committed suicide by shooting himself with a pistol, in a room of the Great Eastern Hotel in Calcutta, on Friday afternoon. Distress in pecuniary matters is said to have been the cause."

TUESDAY, DECEMBER 7.

—*Times of India*; Melbourne: "A terrible massacre has occurred at Prince of Wales Island; no fewer than 28 persons, supposed to be the captain and crew of the cutter *Sperwer* and a portion of the crew of another vessel who had been picked up by the cutter were brought ashore and buried. H. M.'s S. S. *Virago* has been despatched from Sydney to avenge the massacre."

"The P. & O Company have announced a reduction in their rates of fare to Suez, Marseilles, and Southampton. The reduction is Rs. 50 to Suez, Rs. 100 to Marseilles, and Rs. 150 to Southampton. The reduced rates will come into operation from the 1st of January, so that from that time the fares will be:—from Bombay to Suez, 1st class Rs. 550, 2nd class Rs. 350; to Marseilles Rs. 700, and Rs. 450; and Southampton Rs. 720 and Rs. 450."

"On Saturday last Dr. Lumsdaine, Coroner for the city of Bombay, held an inquest at the Jamsetjee Hospital, concerning the death of Mr. H. B. Page, late chief officer of the barque *Atalanta*, who had been found by the police lying insensible in Grant Road that morning, and been removed to the hospital, where he died shortly after admission. On information received Mr. Inspector D'Arcy went to the hospital, and on searching the clothes of the deceased he found a 'master's certificate,' on which was written a letter saying this was his last act. Along side of the body there had been found a bottle labelled 'laudanum.' Coroner's verdict: "The deceased committed suicide whilst laboring under temporary insanity, probably from alcoholism."

"We have the best authority for stating that the great Marseilles shipowners, Messrs. Fraissinet Pere et Fils, have made full arrangements for the accommodation of passengers between Marseilles and Bombay and vice versa, *through* the Suez Canal. The first steamer, the *Asia*, or rather the *Asie*, was to leave the French port on the 11th November. She would touch at Port Said, Suez and Aden, and return from Bombay westward on the 14th December."

—*Bombay Gazette*; "Madras has distinguished itself in the way of reductions. The Coroner's establishment has been ordered to be reduced by the dismissal of three peons,"

—The Peshawur Fair opened on Dec. 1. "By those most competent to judge," remarks the *Mofussilite*, "important results are looked for even in spite of the great sickness and consequent depression in a year which has seen at least 5,000 people of the valley swept away, by cholera and fever in the autumnal months."

—A Dublin letter mentions as a fact worthy of notice that at present there are 1,000 Roman Catholic children in attendance at the model schools in Marlborough-street, Dublin, some weeks subsequent to Cardinal Cullen's threat to withhold the sacrament from parents who send their children to the schools.

—*Indian Mirror*: "The epidemic is this year raging fearfully in the district of Burdwan. No less than four thousand persons have been estimated by the Sanitary Commissioner as suffering from it in the village of Shakaripookur, Nilpur, Ber Dhmroy and Soritikur alone."

—Same: "We are aware that the Sonthal Mission of the Church Missionary Society is doing a great amount of good, and we think therefore that the Mission to the Gonds which is about to be opened will be highly beneficial. The *Indian Church Gazette* says, 'we have now to chronicle the starting of a Mission to the remaining great primitive race of the Indian Continent—the Gonds, whose home is in the Central Provinces, just south of the Vhindhyas. This enterprise has sprung from the Missionary zeal of the Bishop of Calcutta. It is his own Mission, supported by funds of his own providing, and independent of any Society.' The Gonds are said to be a simple and manly race possessing much the same characteristics as the other Indian aborigines."

—*Delhi Gazette*; Sydney: "Never, in the memory of that venerable personage, the oldest inhabitant, was Sydney so hot as during the first three days of the present week. The thermometer stood at 112 degrees in the shade, and in the blaze of noon the heat was terrific."

—*Madras Observer*: "Archdeacon Freeman, speaking at a meeting of the Christian Knowledge and Propagation of the Gospel Societies in Exeter a few days ago, said that he thought it was a good sign that publications of more solidity are spreading and taking the place of that light, feeble, frothy literature which has hitherto been in request. He said this especially with reference to newspapers. He hated newspapers. There were no newspapers in St. Paul's time: but had there been he believed the apostle also would have hated them. 'I think,' the Archdeacon added, 'they are some of the most injurious things possible; not because they spread abroad a parcel of rubbish, but because they are such feeble things. They often tell you things that you don't want to know and that don't concern you in the least. They merely tell you what has happened within the last twenty-four hours, and when a man comes home, as he often does, and says 'There is nothing in the papers,' he is often near the truth.' The magazines the Archdeacon holds to be simply rubbish holes, in which large quantities of goods are stored up, but out of which you can't find any thing that you want. 'Nothing in them is sorted ready for use. There is nothing solid in them. A man reading newspapers and magazines is very much like a Brahmin living on rice-pudding enfeebling his intellect and lowering the tone of his mind.'"

WEDNESDAY, DECEMBER 8.

—A Brahmin vakeel at Nassick has been fined Rs. 150 for having said in a Nassick paper that a certain pundit was teaching Sanscrit to a missionary and to low caste boys, and was therefore liable to excommunication. Sanscrit is taught in our Mission Schools, and has been all along; the Nassick Brahmins must be strangely behind the age.

—*Delhi Gazette*: "An officer of the 79th Highlanders has caused the death of a native by beating him, and is in custody pending enquiry. The facts are said to be these. The deceased, a mason, was white-washing some building in the Fort; by accident the officer whose rashness has brought him into a very unpleasant if not dangerous position, was accidentally sprinkled when passing under the scaffolding. He called the man down and beat him so that he died.'

—The locusts passed over Trimulgherry, northward, December 1st.

—Another life has been lost at the wreck of the *Bucentaur*. A Seedee who was diving into the hold, was drowned.

—*Indu Prakash*: "The annual competitive Marathi lectures under the auspices of the Elocution Encouragement Committee took place, as advertised, on Wednesday last. The audience was large. The prescribed subject was, 'The woes of the Hindu Widow and the means of her emancipation.' There were five speakers, of whom Messrs. Waman Bhaskar Kelkar and Waman Shastri Islampurkar were pronounced eligible for two prizes of Rs. 60 and 40 respectively."

—*Spectator*: "We cannot but feel extremely interested in the descriptions which Dr. Livingstone gives of the places which he has visited, and which prove that in the region now opened up for the first time there are spots as beautiful and as blessed by nature as anything that we can imagine. Speaking of Lake Liemba, one of the chain which he has discovered, Dr. Livingstone tells us that 'it lies in a hollow, with precipitous sides 2,000 feet down; it is extremely beautiful, sides, top, and bottom being covered with trees and other vegetation; elephants, buffaloes, and antelopes feed on the steep slopes, while hippopotamus, crocodiles, and fish swarm in the waters. Guns being unknown, the elephants, unless sometimes deceived into a pitfall, have it all their own way. It is as perfect a natural paradise as Xenophon could have desired. On two rocky islands men till the land, rear goats, and catch fish; the villages ashore are embowered in the palm-oil palms of the West Coast of Africa.' Livingstone's present journey has only confirmed what was brought to light in his previous travels, viz:—That instead of the interior of Africa being a sandy desert, as was formerly thought, it is really rich in vegetation, and studded with lakes. But there is another fact which Dr. Livingstone has discovered in connection with Lake Liemba, and which goes far towards outweighing all others in importance. The altitude of this lake the Doctor ascertained to be 2,840 feet, thus showing that Speke's observations were incorrect, and that Mr. Findlay was probably right in saying Speke had made a mistake of about 1,000 feet in his calculations."

—The *Gazette* says the railway line from Ahmedabad to Veerumgaum and Wudwan, is likely to be soon commenced.

—Reuter's China Express: Houses of both French and English Missionaries at Nganking on the Yantsze river (not Nanking the capital of the province) have been attacked and pillaged. No lives were lost.—A trial has been made of sending tea to New York *via* San Francisco by rail.

THURSDAY, DECEMBER 9.

—*Bombay Gazette*: "A donation of Rs. 6,000 has been made by the Rajah of Dharampore for the benefit of the famine-stricken people of Rajpeepla, and the amount has been devoted to the [illegible] of 400 orphans at Erinpoora."

—The Native Regiments of the Abyssinian expedition are to be allowed to put the word 'Abyssinia' on their colors.

—*Times of India*; Suez Roads: 'In the forenoon of to-day the procession of ships began to appear near Suez, and just before noon the *Aigle*, with the Empress, emerged from the canal, which a royal salute from the men-of-war in the roads announced. Next came the Emperor of Austria in his yacht; next the Crown Prince of Prussia in his; next Prince Henry of the Netherlands in his; and after him the British Ambassador in the *Psyche*. Royal salutes were thundered every few minutes, and yards kept manned. The yachts steamed about the roads, and then anchored. The *Aigle* anchored at once after coming out of the canal; she took up a position near the great English troop-ship *Malabar*, H. M.'s S. S. *Forte* not being far off. The English men-of-war, *Rapid* and *Newport*, arrived soon after. In the course of the afternoon the Empress visited the Messageries Imperiales ship the *Hooghly*, and next the transport *Malabar*, where she was received by the British Ambassador, Mr. Elliott, Sir Alexander Milne, Commodore Sir Leopold Heath, also Captain Willoughby, Resident Transport Officer at Alexandria, and Captain Rich and his officers. The Empress went over most of the ship, and minutely inspected it. She seemed delighted with the arrangements, and was most affable to all she met. Some of the hospital fittings she particularly dwelt on, they being explained to her by Captain Rich and Dr. Colan, the Surgeon."

—An Examiner of Public Schools, reports: "Cheda Lal is a most promising student, sending up capital Prose and Poetry papers, but unfortunately he proved very weak in Grammar. He, in common with nearly all the pupils, does not even attempt a criticism on the style of Lord Macaulay's writings."

The *Mofussilite* says: "A question for the public to consider in this crisis of extra and extraordinary taxation is the fiscal one, whether it will submit to extra taxation for the purpose of enabling the masses to write eloquent descriptions of Lord Macaulay's style, or to criticise his writings."

—The *Indian Church Review* announces the formation of a Church Needlework Society, consisting of Ladies, communicants of the Church of England: "The object of the Association shall be, to work Altar and other Church Linen, Embroidery, &c., and Clothes for the Sick, Poor, or Missions if required. To illuminate Service Books, Scrolls, and Texts for the Decoration of Churches, preference being given to the wants of the Diocese."

FRIDAY, DECEMBER 10.

—Reuter's telegram, Calcutta, 9th: "Their Excellencies the Governors of Bombay and Madras landed late yesterday evening at Prinsep's Ghaut. The Viceroy's secretaries and other officials on board the Government steamer *Sir William Peel* met them at Diamond Harbour.—Their Excellencies and suites proceeded to Government-house, where they will remain.—H. R. H. the Duke of Edinburgh is expected to arrive here about the 16th instant."

—*Cochin Argus*: "Mr. Logan, the Sub-Collector of Malabar, has been sent by Government to the Laccadives to institute enquiries in regard to the general administration of this group of islands, by H. H. Sultan Ali, Rajah of Cannanore, and especially to sift the causes of the discontent which seems to pervade the islanders at the unjust manner in which this native prince monopolizes their extensive coir trade."

—*Times of India*; Port Elizabeth, Sept. 21: "Hurricane on Saturday night and Sunday.—All vessels, except *Turkish Empire* and *Cape City*, ashore. Most all cargo-boats and two anchor-boats smashed; also the port launch.—About ten o'clock the *Sarah Black* came ashore. About two a. m., Sunday, the *Forres*, followed quickly by the *Major von Sufft, England, Sea Snake, Argati, Gustav, Jeane, Fingoe, Flash, Duke of Beuccleugh*, and the hull of the *Meg Merrilies*. The captain of the *Sea Snake* and seven of his crew lost their lives. All these vessels are ashore in the bight, and near the gas-house.

—22: "The wreck of the *Sea Snake*, with right to all the cargo was sold this morning for £140.—On Sunday the wind blew at times with a force of seventy-five miles per hour.—The loss of life and property has been exceptionally great.

—Public Offices are to be closed from Dec. 24 to Jan. 1. inclusive.

—*Indian Ch. Review*: "We regret to hear of the terrible sickness still prevailing at Kurrachee among the troops. The 21st Regiment has nearly 500 men under medical treatment."

—Deaths last week, 280.

—A Native, tried for murder at Kotree, no sooner heard the sentence of death pronounced that he drew forth a concealed razor and cut his throat. Hopes are entertained of his recovery.

—*Bombay Gazette*: "The policy of the Government in the Persian Gulf has been perfectly successful. Bahrein has just been retaken from Mahomed bin Khuleefa, who, aided by piratical craft, occupied it more than two months ago; and the former ruler of the town and island, Sheik Ali, has now been restored by the Political Resident. The work has been promptly, and we have no doubt well done."

TO PIUS THE NINTH—BISHOP OF ROME.

In your Encyclical Letter, dated Sept. 13, 1868, you invite "all Protestants" to "embrace the opportunity" presented by the Council summoned to meet in the city of Rome during the month of December of the current year, to "return to the one only fold," intending thereby, as the connection implies, the Roman Catholic Church. That *letter has been brought to the notice of the two* General Assemblies of the Presbyterian Church *in* the United States of America. These Assemblies represent nearly five thousand ministers of the Gospel, and a still larger number of Christian congregations.

Believing, as we do, that it is the will of Christ that His Church on earth should be one; and recognizing the duty of doing all we consistently can to promote Christian charity and fellowship, we deem it right to say in few words why we cannot comply with your invitation, or participate in the deliberations of the approaching Council.

It is not because we reject any article of the Catholic faith. We are not heretics; we receive all the doctrines contained in the ancient symbol known as the Apostles' Creed; we regard as consistent with Scripture the doctrinal decisions of the first six Œcumenical Councils; and because of that consistency we receive those decisions as expressing our own faith. We believe the doctrines of the Trinity and Person of Christ, as those doctrines are set forth by the Council of Nice, A. D. 325; by that of Chalcedon, A. D. 451; and by that of Constantinople, A. D. 680.

With the whole Catholic Church, therefore, we believe that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and that these three are one God, the same in substance, and equal in power and glory.

We believe that the Eternal Son of God became man by taking to Himself a true body and a reasonable soul; and so was, and continues to be, both God and man, in two distinct natures, and one person forever. We believe that our Lord and Saviour Jesus Christ is the Prophet of God, whose teachings we are bound to receive, and in whose promises we confide. He is the High Priest of our profession, whose infinitely meritorious satisfaction to divine justice, and whose ever-prevalent intercession is the only ground of our justification and acceptance before God. He is our King, to whom our allegiance is due, not only as His creatures, but as the purchase of his blood. To His authority we submit; in His care we trust; and to His service we and all creatures in heaven and earth should be devoted.

We believe, moreover, all those doctrines concerning sin, grace, and predestination, known in history as Augustinian. Those doctrines were sanctioned by the Council of Carthage, A. D. 416; by a more general Council in the same place, A. D. 418; by Zosimus, Bishop of Rome, A. D. 418; and by the third Œcumenical Council at Ephesus, A. D. 481. It is impossible, therefore, that we should be pronounced heretical without including the whole ancient Church in the same condemnation. We not only "glory in the name of Christians, but profess the pure faith of Christ, and follow the communion of the Catholic Church." Still further to quote your own words, "Truth must continue ever stable and not subject to any change."

Neither are we schismatics. We believe in true "Catholic unity." We cordially recognize as members of Christ's visible Church on earth all who profess the true religion, together with their children. We are not only willing, but earnestly desire, to maintain Christian Communion with them, provided they do not prescribe as a condition of such communion, that we should profess what the Word of God condemns, or do what that Word forbids. If any Church prescribes unscriptural conditions of fellowship, the error and the fault are with such Church, and not with us.

But, although neither heretics nor schismatics, we cannot accept your invitation, because we still hold the principles which prompted our "ancestors," in the name of primitive Christianity, and in defence of the "true faith," bravely to protest against the errors and abuses which had been fosited upon the Church—principles for which our fathers were, by the Council of Trent, representing the Church over which you preside, excommunicated and pronounced accursed. The most important of those principles are the following:

First. That the Word of God, as contained in the Scriptures of the Old and New Testament, is the only infallible rule of faith and practice. The Council of Trent, however, demands that we receive, *pari pietatis effectu*, the teachings of tradition as supplementing and interpreting the written Word of God. This we cannot do without incurring the condemnation which our Lord pronounced on the Pharisees when He said, "Ye make void the Word of God by your traditions."

Second. The right of private judgment. When we open the Scriptures we find them addressed to the people. They speak to us; they command us to search their sacred pages; they require us to believe what they teach, and to do what they enjoin; they hold us personally for our faith and conduct. The promise of the inward teaching of the Spirit to guide men into the knowledge of the truth, is made to the people of God; not to the clergy exclusively; much less to any special order of the clergy alone. The Apostle John says to believers, "Ye have an unction from the Holy One, and know all things; and the anointing which ye have received of Him abideth with you, and ye have not need that any man teach you."—1 John ii. 20 and 27. The Apostle Paul commands us (the people) to pronounce accursed an apostle, or an angel from heaven, who teaches anything contrary to the divinely authenticated Word of God.—Gal. i. 8. He makes the people the judges of truth and error as accountable to God only; he places the rule of judgment in their hands, and holds them responsible for their decisions. Private judgment, therefore, is not only a right, but a duty, from which no man can exonerate himself, or be exonerated by others.

Third. We believe in the universal priesthood of believers; that is, that all men have, through Christ, access by one Spirit unto the Father.—Eph. ii 18. They need no human priest to secure their access to God. Every man for himself may come with boldness to the throne of grace to obtain mercy and find grace to help in time of need.—Heb. iv. 16. "Having, therefore, boldness to enter into the holiest by the blood of Jesus by a new and living way, . . . and having an High Priest over the house of God, we may all draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. x. 19, 22. To admit, therefore, the priesthood of the clergy, whose intervention is necessary to secure for the people the remission of sins and other benefits of redeeming grace, we regard as involving either the rejection of the priesthood of Christ, or a denial of its sufficiency.

Fourth. We deny the perpetuity of the apostleship. As no man can be a prophet without the spirit of prophecy, so no man can be an apostle without the gifts of an apostle. Those gifts, as we learn from Scripture, are plenary knowledge of the Gospel, derived by immediate revelation from Christ (Gal. i. 12); and personal infallibility, in teaching and ruling. What are the seals of the apostleship, we learn from what St. Paul says to the Corinthians; "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."—2 Cor. xii. 12. Modern prelates, although they claim apostolic authority, do not pretend to possess the gifts on which that authority was founded, nor do they venture to exhibit the "signs" by which the commission of the messengers of Christ was authenticated. We cannot, therefore, recognize them, either individually or collectively, as the infallible teachers and rulers of the Church.

Much less can we acknowledge the Bishop of Rome to be Christ's vicar upon earth possessing "supreme rule." We acknowledge our adorable Lord and Saviour Jesus Christ to be the only head of the Church, which is His body. We believe that although now enthroned at the right hand of the Majesty on high, He is still present with His people on earth, whom He governs by His Word, Providence, and Spirit. We cannot, therefore, put any creature in His place, or render to man the obedience which is due to Christ alone.

As the Church of Rome excommunicates all those who profess the principles above enumerated; as we regard these principles to be of vital importance, and intend to assert them more earnestly than ever; as God appears to have given His seal and sanction to these principles by making the countries where they are held the leaders in civilization—the most eminent for liberty, order, intelligence, and all forms of private and social prosperity—it is evident that the barrier between us and you is, at present, insurmountable.

Although this letter is not intended to be either objurgatory or controversial, it is known to all the world, that there are doctrines and usages of the Church over which you preside, which Protestants believe to be not only unscriptural, but contrary to the faith and practise of the early Church. Some of those doctrines and usages are the following, viz: The doctrine of transubstantiation and the sacrifice of the mass; the adoration of the host; the power of judical absolution (which places the salvation of the people in the hands of the priest); the doctrine of the grace of orders, that is, that supernatural power and influence are conferred in ordination by the imposition of hands; the doctrine of purgatory; the worship of the Virgin Mary; the invocation of saints; the worship of images; the doctrine of reserve and of implicit faith, and the consequent withholding the Scriptures from the people, &c.

So long as the profession of such doctrines and submission to such usages are required, it is obvious that there is an impassable gulf between us and the Church by which such demands are made.

While loyalty to Christ, obedience to the Holy Scriptures, consistent respect for the early Councils of the Church, and the firm belief that pure "religion is the foundation of all human society," compel us to withdraw from fellowship with the Church of Rome; we, nevertheless, desire to live in charity with all men. We love all who love our Lord Jesus Christ in sincerity. We cordially recognize as Christian brethren all who worship, trust, and serve Him as their God and Saviour according to the inspired Word. And we hope to be united in heaven with all who unite with us on earth, in saying, "Unto Him who loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God; to Him be glory and and dominion forever and ever. Amen."—Rev. i. 6.

Signed in behalf of the two General Assemblies of the Presbyterian Church in the United States of America.

M. W. JACOBUS, PH. H. FOWLER,
Moderators.

—*The Evangelist.*

TELEGRAPHIC NEWS.

Port Said, Nov. 15th.—The Emperor of Austria, Prince Frederick of Prussia, and Prince Louis of Hesse arrived here to-day. The usual salutes were fired, and visits exchanged with the Viceroy.—Ships of all nations are continually

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

coming in.—The British iron-clads *Bellerophon* and *Caledonia* went ashore off the port, but were got off without any damage.—The Viceroy has invested M. de Lesseps with the Grand Cross of the Osmanlie.

Ismaila, 18th.—There are upwards of forty sea-going vessels now in the harbour. The vessel of the largest draught is the Russian corvette, which draws 17 feet 2 inches.—The festivities continue without intermission. The Empress Eugenie rode on a dromedary to-day, and afterwards drove in a carriage with the Emperor of Austria.—The Royal yacht *Deerhound* has arrived here with Sir Stafford Northcote and Sir George Starkey.

London, 18th.—A manifesto has been issued through the majority of 27 members of the Left, including Gambetta, Bancel, Jules Favre, and Picard, stating that the reforms demanded are—1st, the abolition of the Conscription; 2ndly, that the right of declaring war be transferred to the national will; and 3rdly, that universal suffrage is the best means for attaining the reforms now called for.—The Italian Parliament was opened to-day by Royal Commission.—The speech from the throne after expressing gratitude for the manifestations of affection shown during the King's illness, says:—That the birth of the Prince at Naples will be a fresh pledge of the unity and liberty of the country.—That the foreign relations of the Government are extremely satisfactory.—That the Government has not interfered with the departure of the Bishops to attend the Council at Rome, but it is hoped the Council will effect reconciliation between faith, science, religion and the growth of civilisation.—That in any case the King will maintain intact the rights of the State and the dignity of the nation. At the same time His Majesty urges the importance of restoring the Finances and of adopting the budget.—The Bishop of Avana was arrested yesterday at Cadiz. He was the bearer of considerable sums of money for the insurgents.—Admiral Topete has been elected Vice-President of the Cortes by 113 against 5 votes.—The Spanish Ministry is confident in the success of the Candidature of the Duke of Genoa.

Miscellany.

—British and Foreign Bible Society's Report for 1869; Austria:

"The rebound from the most abject slavery of the Papacy has been frightful, and what its ultimate consequences may be it is difficult to predict. No longer compelled to bend to priestly rule and inquisitorial scrutiny, thousands are plunging into the dread alternative of infidelity and shameless licentiousness. The devotion and piety of Austria—which were the theme of Popish laudation, and held up as a beautiful pattern for the admiration of the world—have proved but a hollow and worthless profession, utterly contemptible, at the very moment when their vitality and power should have been vindicated. Popery—so long armed with complete ascendancy in Austria, dictating its own terms alike to monarch and people—has, in reality, left the country without religion. The outward semblance is there—the pomp and pageant—but where are to be found the righteousness, purity and truth which are a nation's fairest adornment and greatest strength? In the period of transition through which Austria is slowly making its way, it seems as if a veil of covering were being withdrawn from the odious and festering abominations of society, and exposing to view the evils, which, like a consuming cancer, spread a deadly influence amongst all ranks and classes. He who would see the political, moral, and religious condition, consequent upon the supremacy of Popish rule and teaching, may study with advantage the present state of that country to which these observations apply. Your Agent, Mr. Millard, is appalled at what he witnesses around him. Such utter disregard of public and private morality—such blasphemous abuse of Scripture language in the coarsest newspapers which pander to vulgar passion—such open and daring impiety as is now ostentatiously paraded in broad daylight, have rarely been known in any nominally Christian country."

—Spain: "Another of the great Papal fortresses of Europe has been valiantly assailed, and its frowning battlements laid in the dust. Quickly, one by one, these fortresses are disappearing from the face of Europe; and last which groaned beneath the crushing tyranny of Rome, and shut out the illumination of the Bible, have asserted their right to breathe the invigorating air of freedom, and read Heaven's charter of Inspired Truth. The Italian fortress has gone, and is numbered with the things of the past; the Portuguese fortress has succumbed; the huge compact fortress which Popery had reared in Austria; so massive withal, and resting, as it seemed, on so invincible a foundation, has crumbled away, to the astonishment and dismay of the laborious builders; and now Spain, the fortress which for centuries has borne the Papal banner floating upon its lofty summit, and has successfully resisted the sappers and miners who have endeavoured to make a breach for the entrance of God's Word—that fortress, too, is gone, and, as the first effect, thousands of eager hands are outstretched to grasp the Bible. Looking over Europe, form east to west and south to north, the eye rests but upon one fortress more, where the great head of the Papacy is enthroned. Rome still holds out. Yet even its buttresses, with many a flaw and chink already visible, would give way to-morrow, if not propped and sustained by a stronger hand than that of the Sovereign Pontiff; and then the last interdict would be lifted from that glorious Book which comes on a Divine errand to all people, diffusing in its beneficent course, light, and purity, and happiness."

—China: "Amongst the Colporteurs employed on your behalf was Mr. Johnson, a young man of English birth, possessing great energy of character, and remarkably zealous in the dissemination of the Scriptures. He was first engaged in 1864, and his labours have been rendered with a singleness of purpose and self-denial deserving of all commendation. He has travelled much through Shanghae and the adjacent provinces, reaping good success, and never encountering any serious opposition, either from the mandarins or the people. He had an easy command of the colloquial dialect, and could therefore freely communicate with the natives. It seems that he had projected an extensive tour to the West, in which he was to be accompanied by Wan Tae-ping, a Chinese colporteur of much experience, and thoroughly to be trusted. They left Shanghae in November, 1867; and intelligence was received of their safe arrival at Chinkiang, the first port on the Yang-tze River, where a mandarin teacher was engaged by Mr. Johnson. At that period, Mr. Johnson contemplated an absence of about five months, but he did not leave at Shanghae any definite information as to the precise route he proposed to take. The only explanation of his intended movements were given in general terms in a letter to Mr. Wylie. 'I intend,' he remarked, 'making another journey west into Anwhai, and visiting all I can, if possible, as far as Kai-fung-foo, the provincial city of Honan, and thence into Kiang-peh, and as far north as Shantung or Chih-li, if my books will permit, making a long and last journey, and returning about spring.' A last journey indeed, it is greatly feared, and verifying his own words in a sense he did not intend they should bear. From the time of the party being at Chinkiang, no tidings whatever have been received from them, and all inquiry has failed to elicit any clear trace of their movements. It seems impossible to conclude otherwise than that some serious disaster has occurred, whose mystery may never be unravelled.

PASSENGERS SAILED.

Per *Columbian 4th*:

For Southampton.—Mrs. Murray and child, Mrs. Vibart and three children.

For Suez.—Lieut.-Colonel and Mrs. J. E. Cracroft, Mr. Drew, and Mr. Jacob Arnhold.

For Marseilles.—Mrs. Marillier, Dr. and Mrs. Miller, Hon. F. B. Pearson, Mr. C. A. Dickinson, Dr. Buhler, and Capt. Ralston.

PASSENGERS ARRIVED.

Per *Golconda 5th*:

From Southampton.—Lady Spencer, four Misses Spencer, and European female servant, Major and Mrs. Bonus, two infants, and European female servant, Major Longmore, Major Davidson, Captain and Mrs. Hobson, Captain and Mrs. Edwards, Captain James, Lieutenant and Mrs. Spencer, Mr. and Mrs. Macfarlane, infant, and ayah, Mr. and Mrs. Sealy, Mr. and Mrs. Parker and infant, Mr. and Mrs. Harrison, Mr. and Mrs. Laler, Mrs. Gray, Mrs. Lawson, two infants, and ayah, Mrs. Bower, Mrs. Susan Fyers, Mrs. Street and child, Mrs. J. Peile, infant, and European female servant, Dr. Playfair, Surgeon W. Hayes, Messrs. D. Maclean for (Hongkong), Little (for Singapore), Morrison, Curtis, T. B. Curtis, Gough, Helms, Gray, Nally, Cleworth, Thorold, Gain, Oldfield, Glover, FitzJames, Stephen, C. Peile, Whitworth, Sherwood, Mortican, D. Munro, John Frank, John Cowper, W. Lamb, G. Peebles, C. McKay, J. Ewing, W. F. Street, J. M. Ovan, R. Pollock, and J. Goodhead.

From Marseilles.—Colonel Bray, Colonel Reilly, Captain G. F. Henry and European man servant, Captain Cathcart, Mr. and Mrs. Turnbull, Messrs. Finn, Hardcastle, Vigors, Marshall, junr. Macfie, Talkhadakar, Tippett, Algar, and Forbes.

From Suez.—Marquis R. de Bourbel, Honble Mr. Melville, Captain Drummond, Captain Storey, Rev. J. N. Merk, Mr. and Mrs. Henfrey and European female servant, Miss Muller, Messrs. Blascheck, Sigg, Lloyd, Negreponte (and native female servant), Green, and Lym; and Captain Tweedie's ayah. The following are employés of the P. and O. Company—Mrs. Doig, Messrs J. Tait, G. White, L. Ward, A. Harvey, J. de Souza, A. Fernandez, D. L. Rozario, Kutano Dassa, G. Fernandez, A. Fernandez, J. Rebello, Dominco Pinto, Domingo Mendes, and E. Barnes.

From Aden.—Colonel Morgan and native man servant, and Mr. Cruikshank.

DOMESTIC OCCURRENCES.

BIRTHS.

DALZIEL—At Nagpore, Nov. 30th, the wife of Mr. John Dalziel, Free Church Mission, of a daughter.

GILLESPIE—Dec. 6th, at the Mission house, Raj the Rev. Robert Gillespie of a son.

MARRIAGE.

CRAWFORD—ROTHERAM—Dec. 1st, at Christ by the Rev. P. H. LeFeuvre, Robert Leslie, Crawford, Esq., M.P., London, to Ellen Jane of the late William Rotheram, Esq., of Liverpo

DEATHS.

HIBBERD—Nov. 14th, in the Red Sea, on bo Steamer *Golconda*, Emma Hibberd.

TRAIL—Dec. 6th, at Carwar, of liver complaint Engineer, Carwar Company, Limited.

MYERS.—Nov. 19th, at Loodiana, the Rev. Jose erican Presbyterian Mission, of dysentery, aged

EMMETT—Dec. 7th, at Colaba, Henrietta Skrir ter of Mr. H. W. Emmett, aged 12 years.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	A.	P.
Derry, C. Elizabeth, Golden Ladder Series	2	0	0
The Listener, by Caroline Fry do ...	2	0	0
The Word, The House of Israel do ...	2	0	0
The Old Helmet ... ... do ...	2	0	0
The Word, Star out of Jacob do ...	2	0	0
Melbourne House... .. do ...	2	0	0
Daisy ... ... do ...	2	0	0
Shifting Winds, by R. M. Ballantyne ...	2	13	0
The Life Boat ... ... do ...	2	13	0
Gascoyne, the Sandalwood Trader do ...	2	13	0
Light and Truth, by H. Bonar D. D. ...	3	6	0
Family Sermons ... do	3	6	0
God's Way of Holiness do	1	2	0
do of Peace do	0	13	0
Hymns of Truth and Hope, gilt, do ...	4	4	0
Do ... ... do ...	2	8	0
Do 3 series, 32 mo, each, ...	0	12	0
Morning beside the Lake of Galilee, by Jas. Hamilton, D.D. ...	0	12	0
Pearl of Parables, by do ..	0	14	0
Life in Earnest, by do ...	0	14	0
Memoir of James Wilson of Woodville, by ... ... do ...	3	12	0
The Patience of Hope, by the Author of A Present Heaven	1	4	0
A Present Heaven, ...	1	4	0
Peep of Day, or a series of the earliest religious instruction	1	0	0
Precept upon Precept	1	8	0
Line upon Line in 2 vols	2	8	0
Life of the Duchess of Gordon, by Rev. A. Moody Stuart	2	0	0
Leaves of Healing, by M. M. Gordon ...	1	0	0
Week-Day Sermons, by R. W. Dale, M.A	3	6	0
Christian Life in the Camp, Memoir of Dr. McBeth	2	8	0
Paley's Natural Theology...	1	4	0
Memoir of the Rev. W. H. Hewitson, by the Rev. John Baillie	1	0	0

Depository, Verge of the Esplanade.

HOUSES AT MAHABALESHWAR.

FURNISHED Houses for the Cold Season (middle of October to end of February) at a monthly rent of Rs. 30 and upwards may be had by applying to the undersigned. Mahabaleshwar in the cold season is like a European spring, the climate being pleasant, genial, and temperate, the air clear and bracing, and the living cheaper and better than in the hot.

P. MYATT,

House and Dawk Agent for Mahabaleshwar.

BOMBAY GUARDIAN. Terms of Subscriptions Rs. 12; per annum; with Indian Postage, 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient). Communications to be addressed "Editor *Bombay Guardian*, Tract and Book Depository." Payments may be made to Mr. Timothy Theophilus, T. & B. Depository.

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 30 lines and under Rs. 4; repetition Rs. 2; for 50 lines and under Rs. 6; repetition, Rs. 3.

Printed and published for the Proprietors, by WILLIAM BOYD, Acting Manager, ORIENTAL PRESS, Jail Road, Bombay.—December 11th, 1869.